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ABSTRACT

This paper addresses the need to correct the present system of educating black children in the United States. The first section offers a review of the history of policy toward and focus of black education. It is proposed that although black children are no longer denied education, programs such as Head Start and Follow Through are created on the assumption that blacks are a deficient people whose problems can be remediated only by white-designed programs. Political and social constructs serving to make educational policy racist are listed, as are fundamental principles that would serve the black educational cause. Principal values and attitudes concerning personal, humanistic, political, cultural-social, and academic aspects of education that would underlie proper curriculum implementation are listed. Historical information concerning black people from ancient Africa to the present is presented in outline form as a point of origin for instruction. Two lists of suggested readings on Afro-American history and experience are included. (SB)

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A MODEL FOR DEVELOPING PROGRAMS FOR BLACK CHILDREN

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PS 009619

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> Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its mighty waters. The struggle may be a normal one, or it may be a physical one, but it must be a struggle. Power concedes nothing without a demand. It never did and never will ...
>
> Frederick Douglass

Black people are engaged in one of the most crucial struggles of our time. It is a struggle for control of the development of our children's minds. As we move tenaciously toward this objective varying attempts are made to assess the current situation and to determine what new education constructs must be developed and how they should be implemented.

In this statement the Black Children Development Institute shares with you some of its concerns relative to the development of model education constructs for young Black children. The statement termed "A MODEL FOR DEVELOPING PROGRAMS FOR BLACK CHILDREN," emerges from a need felt and expressed by the many persons in Black communities who are committed to the struggles of developing these new education constructs.

For purposes of this statement "model" is defined as a preliminary pattern which can be emulated; a minature representation of a basic structure necessary for correct Black education.

Essentially the following components are germane to the statement:

1. An introductory section in which a cursory examination is given to the history of Black education in this country; an observance of those main goals of the present public education system and how pursuit of these goals affect the lives of Black people.

2. Delineation of an ideological base from which education programs for our children must move if there is to be new purpose given to the learning and teaching taking place. Emphasis here is on those substantive principles and the illumination of those values and actitudes which should permeate the entire education construct.

3. A third section of the model offers a brief overview of historical knowledge which should be further studied, mastered and appreciated by all involved in developing programs for Black children. Of equal eminence in use, this overview should provide purpose for education and should be the main-spring of all the teaching and learning taking place.

4. Ancillary to the statement are graphic presentations illustrating the inter-intra dynamics of the model construct and of the implementation system.

This statement is considered a beginning effort in a long and tedious struggle to re-define and re-orient the education of our children. Your most earnest scrutiny and serious commentary are necessary. But more than that your intimate involvement in the struggle to perfect and actualize this statement is mandatory. Allow the words of Douglass at the introduction be our caveat. Enormous tasks are before us and reluctant or anxious as you may be, you are the integral workers. Leronne Bennett's words are aptly referred to here: "I will not anticipate the results of the collective quest, but I will say that Blackness is a challenge to our will and determination and vision."

"The pedagogy of the oppressed cannot be developed or practiced by the oppressor."

Paulo Friere

"It is scarcely necessary to say that this (education) process is irrelevant to the fundamental needs of Black people. The education system does not corroborate our reality. It does not tell us who we are and how we got there and what we can do about it. In fact the educational process is not about us at all. The books, pictures, the symbols are about another people who live in another country."

LeRonne Bennett

"The present U. S. educational system cannot be patched up. It is already much too late for such band-aids as MORE MONEY, or MORE POLICE, or MORE SCHOOLS, or MORE PARENT INVOLVEMENT, or MORE TEACHERS, or MORE TIME IN SCHOOL. Struggles around these inadequate and piecemeal solutions can only produce more demoralization; more despair, and more destruction of our young people." Dan Al

That there is a need for new education systems in this county is not a new concept at all. Actually, there has been a general expression of that feeling by many Blacks frequently over the past decade. Accordingly, various attempts have been made to constructively address that concern. An influx of "alternative schools," "community schools," "independent schools," and "free schools", has been witnessed by us in varying degrees of cognizance and participation. Many of these schools are still struggling and continue to come to further realization of the meaning of their struggles to the total development of African People in a white dominated society. A common factor in the establishment of these schools is a scrutiny of the present education system and a sense of its oppressive grip on our lives.

An illumination derived from this scrutiny points to the existence of education in this country (as is true in most countries) as a political vehicle for assuring the maintenance of this society's beliefs, aspirations practices and cultural patterns. There is of course nothing wrong with this concept as long as the broad goals pursued through education operates for the good of all the people in the society and are based on needs of all the people. Such, however, is not, and never has been the case in this country. Education in America, like wealth in America has always been in the hands of an elite

group and functions for the purposes of this group. It was never designed to meet the needs of the total society. Rather, a conscious design by the elite has been to continuously develope an elite group whose primary purposes would be maintain this circular cycle of securing a firm grip on the economic, and military, and political power in this country while employing devious and diverse means to control the masses.

As we pursue a historical survey of education in America Grace Bogg's Teachings are aptly applied:

> During the pre Civil war stages of American society, the main purpose of education was to produce a political elite to govern the country. It was therefore exclusive, aristocratic and essentially British oriented.

Edwina C. Johnson further illustrates as follows:

> 1600's... Latin grammar schools were offered as secondary education to wealthy boys. In 1636, Massachusetts founded Harvard College.
>
> 1700's...Practical education developed in the colonies for jobs in business, trade, navigation, etc. Benjamin Franklin helped found an Academy in Philadelphia. By 1776 there were already nine colleges: Harvard, William and Mary, Yale, Princton, Columbia, Pennsylvenia, Brown, Rutgers and Dartmouth."

During this period there was little or no concern for the education of Blacks except by Blacks and a few Whites (the latter group's concern based primarily on religious reasons). Concern which did exist among the White policy-makers was to prevent Blacks from gaining education. During this time slaves experienced the Slave or Black codes. The scarce "Negro schools" which emerged in the 1700's were met with extreme rebuke and violence. By and large the education of the Black man was bound as that described by Dr. Benjamin Quarles

> "...all slaves were inculcated with the idea that Whites ruled from God and that to question this White devine-right theory was to incur the wrath of heaven, if not to call for a more immediate displeasure here below. A slave was told that his condition was the fulfillment of the will of the Master on high. Catechisms for the religious instruction of slaves commonly bore such passages as:
>
> Q. Who gave you a master and a mistress?
>
> A. God gave them to me.
>
> Q. Who says you must obey them?
> A. God says I must.

In many of the New England states, slaves were taught trades but could only practice these for the benefit of their masters.

Freed mulattoes were given formal education but often abroad.

A few slaves were taught by the White masters to read and write or by the White children. Often to great personal risk these slaves suceeded in teaching others.

For White Americans the Industrial Revolution brought new goals to education. Minimum literacy was emphazied especially among immigrants who performed the task of maintaining and operating the machines and worked in the factories.

The mechanzation of large agricultural operations further rendered minimum education of Blacks unnessary in the eyes of Whites. Blacks themselves did persist in seeking educational opportunities. Clandestine teaching activities continued and Black churches assumed a vanguard position in supplying schooling beyond the Sunday School concept. By the end of the 18th Century, the Baptists supported 80 elementary and high schools. The A.M.E.'s had established at least six colleges and the C. M. E's, four. Support trickled in from a few philanthropic groups and never measured close to what was needed to operate these facilities. Freed Blacks continued to vigorously protest the plight of their enslaved brothers and sisters. Although their petitions and articles and narratives did not affect the thinking of the Southern slave holders, education of their brothers and sisters remained a forefront issue in their constant battle for freedom.

Publicly supported schools in the South (around 1875) came about largely due to the catalytic influence of Black legislators in the Post Civil War Regime. According to Dr. Benjamin Quarles "The poorer whites began to acquire some of the Negro's faith in education, and to gradually overcome the opposition of economy-minded legislators and the planter-banker groups they represented. The new South had become school minded." Of course, with all those freed Blacks out of chains, some attempt had to be made by Whites to control their actions and thought relative to education. This of course was done in the most

definative terms: teaching only on the 3 r's was allowed with minimum amount of dollars possible.

"In building schools with public monies it was not possible to ignore the Negro. But less could be spent on him than on whites, on the grounds that he paid few taxes and that they was little point in giving him any training beyond the basic elements of reading and writing. Guided by this point of view white school boards and superintendents established separate schools which were never equal. The length of the school year differed for white and colored, as did the salaries for teachers. A school building for Negroes often turned out to be a hired hall, church basement, or vacant store."

Benjamin Quarles

Needless to say, any attempt to teach Blacks about themselves or their condition was met with harshness and severe penalties. A passage taken from WEB DuBois' "OF THE COMING OF JOHN" illustrates white thought on this matter:

> "Heah that John is livenin up things up at the darky school," volunteered the postmaster after a pause.
>
> "What now?" asked the Judge, sharply
>
> "Oh nothin in particulah, —just his almighty air and uppish ways. B'lieve
> I did heah somethin about his givin talks on the French Revolution equality and such like. He's what I call a dangerous nigger."
>
> Shortly after this dialogue
>
> "John!"
>
> The whole school started in surprise, and the teacher half arose as the red, angry Judge appeared in the open doorway.
>
> "John this school is closed. Your children can go home and git to work. The white people of Altamaha are not spending their money on Black folks to have their heads crammed with impudence and lies. Clear out! I'll lock the door myself."

Of course you remember the tragic but heroic end to John's story. Thousands are similar and grew more gruesome in detail. Common to all however, is the control over the system set up for Blacks by whites.

As time passed it was found that not only must an attempt be made to discourage the Blacks from learning/teaching about their history or from analyzing this current condition. Overt action had to be taken to continue teaching him in a systematic way that whites were supreme. This was done primarily by teaching Blacks the same thing taught to whites: admiration of all that is considered white and dispise for those Black. Carter G. Woodson explains

> "The so-called modern education, with all its defects, however, does others so much good than it does the Negro, because it has been worked out in conformity to the needs of those who have enslaved and oppressed weaker people... The same educational process which inspires and stimulate the oppressor with the thought that he is everything and has accomplished everything worth while depresses and crushes at the same time the spark of genius in the Negro by making him feel that his race does not amount to much and never will measure up to the standards of other people. The Negro thus educated is a hopeless liability of the race.

Thus we find ourselves even today in a new kind of slavery—that which Dr.Yosef Ben-Jochannon calls the worst kind —"slavery of the mind."

> The problem of holding the Negro down therefore is easily solved. When you control a man's thinking you do not have to worry about his actions. You do not have to tell him to stand there are go yonder. He will find his "proper place" and will stay in it. You do not need to send him to the back door. He will go there without being told. In fact, if there is no back door, he will cut one for his special benefit. His education makes it necessary--
>
> Carter G. Woodson

Whether one believes it or not, the same condition exists in U. S. education today; only in different forms. Reiteration of the basic aims are (1) maintain an elite continue service to the system and (2) control of the masses.

Today, education places a good deal of emphasis on the development of social scientists, sociologists, political scientists, psychologists, child psychiatrists, all of whom are being developed to help curb the mounting frustrations and social revolution of the oppressed—the masses of people whom this elitist-oriented education system by-passes.

Rheable Edwards tells us that "the earliest form of child care outside the home in the U. S. began in the 1850's with the day nurseries. These nurseries were set up primarily for poor children of working mothers. The goals of the programs were to feed the starving and clothe the naked. The belief that poor children could be saved from the personality deficiencies of their mothers was prevalent in the day nurseries."

Between 1855 and 1870 the kindergarten movement emerged in the U. S. During this time Black children were still in slavery or in very similar circumstances. There was absolutely no attempt made to include them in the education efforts. Care of Black children, whose mothers worked in white homes and in the fields, was done by older Black women in the slave quarters. These women often kept the slavemasters children as well. Of course generally by the time they were six Black children were sent to the fields to become seasoned for that work.

Public support for white day care and kindergarten was evidenced around 1913 with the development of the U. S. Children's Bureau. From that time on support was given publically for white child care: Works Progress Administration (1930's) The Lanham Act (1940's). Of course the focus of these programs expanded to give emphasis to intelligence and acquisition of academic knowledge.

It was not until Project Head Start in the 1960's that the U. S. government paid any attention to the development of young Black children. Blacks who,however, worked among themselves in a few private nurseries, and in church schools welcomed the idea of federal support. Working mothers and others intered in educational progress also delighted in the interest paid young children.

With the inception of Head Start, this county witnessed an unparalleled interest in the Black child. Unfortunately, it has only been recently that Blacks have come to scrutinize the under lying principles of Head Start, Home Start, Follow Through, Upward Bound and similar type programs. What evolved from this scrutiny was that all of these programs were and continue to be based

on a pathological view of the child and his family and environment. They were and remain intervention, prevention, remedial and compensatory pro-projects. Implicit in the foundation of these pilots is the notion that Blacks are a diseased people who have so many deficits and deviances from the white norm that white must prescribe adequate treatments thru education (and use Blacks to help, of course.) Publications by people like Frank Reissman The Culturally Deprived Child and Daniel P.Moynihan's "The Negro Family: A case for National Action and the words of other white"authorities" on Blacks, marked the packaged education programs and have been leaving their stamp on the thought and action of Black children since. What becomes scintillatingly clear to us is that white control of Black minds once again reaches to infancy and that if Black people do not make drastic changes immediately, this "great country of ours" will continue to pass us through the twisted thought maze of the Jenses and Schockleys and use you and I to execute the programs.

In a calculated form the following perpetuations dominate the public education construct in this society:

1. Expostulation of equality but a living reality of white supremacy. This practice is so pervasive it almost needs no illustration. Perhaps the most singularly powerful media for observing this is the television. What is and is not reported on the news, what is chosen for giving us "Black Shows," the stereotyped styles of Black or the Black imitations of whites in the few commericials in which we appear, the standards of beauty propelled in the shampoo, toothpaste, make-up advertisements, the types of documentaries chosen for air time. In the school setting observance of the school books, pictures, symbols, celebrations and observances, the history all point to a white dominated America.

2. A design to suppress analytical thinking and political scrutiny- The pre-packaged syndrome pervades our personal and school lives. Food is pre-packaged under the guise of longer preservation, attractiveness and quickness in preparation. Lessons that you teach your children are pre-packaged for the teachers' benefit. There is no need to ask why you teach anything--it's purposes and goals are outlined in the kit. There is no need to think, just follow the simple step by step direction. Ask the questions in the kit or the basal reader or the math test booklet and seek the prescribed answers.

3. A system that thrives on competition, the survival of the fittest, the development of the individual, victimization of the slow mover, slow learner, the poor."

4. Materialism over humanism--Money is the wielder of power and the key to success. How often we are told: "get a good education, make lots of money and be successful.

5. Glorification of Intrigue and for the sake of that game devaluation of human life and privacy. The Watergate tapes and subsequent exposures of FBI and CIA tapes and surveillance on the lives of individuals like MLK gives only the barest insight into the kind of intrigue which is perpetuated by this government. This country's involvement in countries like Vietnam, Angola, South Africa and its constant interference in the lives of non-whites all over the world clearly attest to this trend.

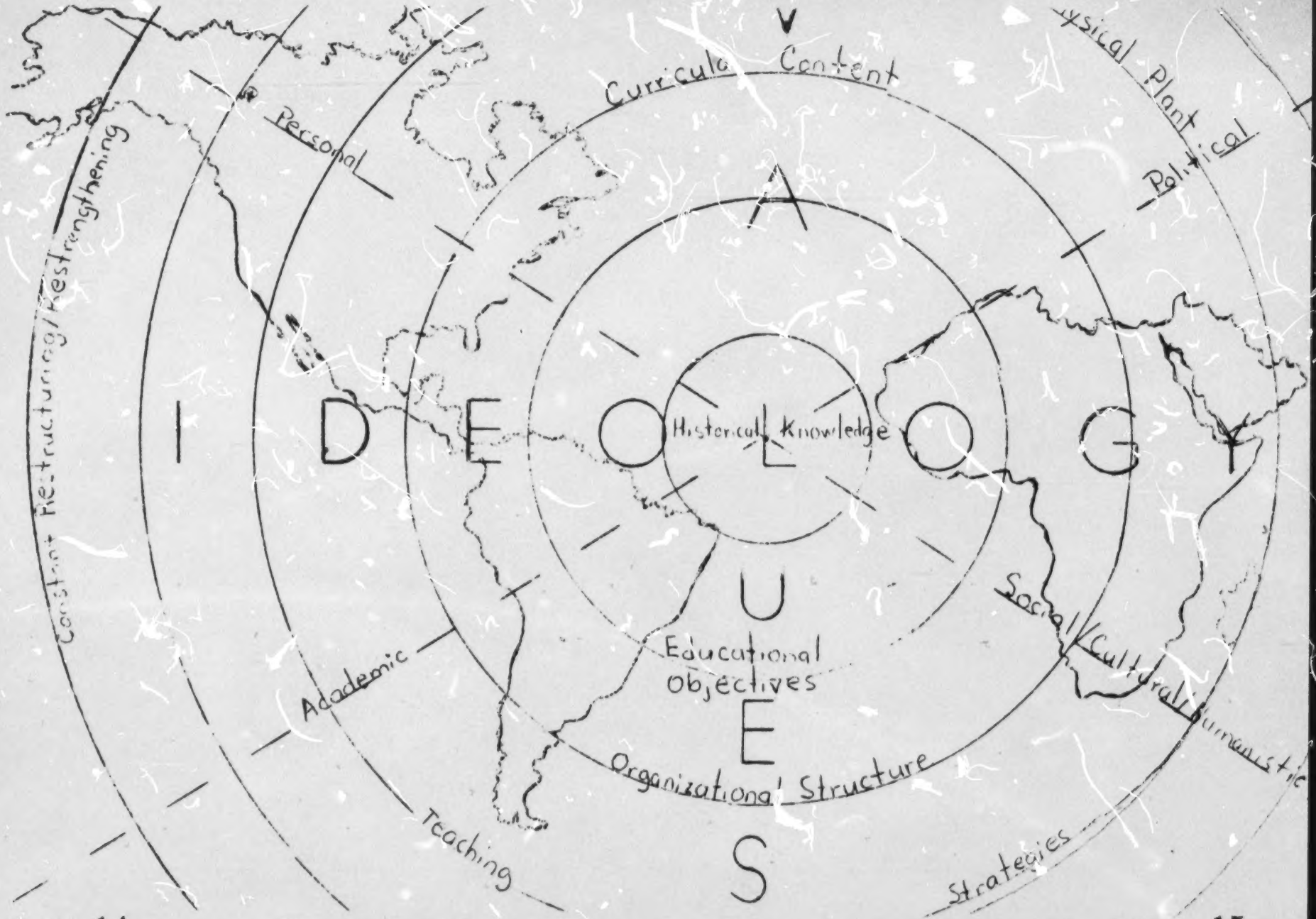
6. The advancement of a technologically superior system which works too often for the sake of the elite economy and for the competition with other countries rather than for the uplifting of people. The polution of our natural resources, of the air we breathe and of the water we drink, by large manufacturers' machinery; the fact that thousands of people die each year from automobile accidents in cars made to last 3 years but not more crash proof. The fact that those machines designed to save or prolong life would be those whose cost prohibed their use by those needing them most.

7. Practice of such a high form of propaganda aimed at making the average person feel satisfied with his/her situation and that "things are constantly getting better in this great country of ours." Cite for ourselves the switch from great nothing poverty program to another, new buildings when there are needs for new programs, new money, when there is need for new persons administrating the money.

8. A design to keep at all costs the wealth and power in the hands of a few and the skillful utilization of you to keep it that way

Against this background what do you say then when Franz Fanon admonishes us?

> "Come then comrades. It would be as well to decide at once to change our ways. We must shake off the heavy darkness in which we were plunged, and leave it behind. The new day already at hand, must find us firm, prudent and resolute.
>
> We must leave our dreams and abandon our old beliefs and friendships from the time before life began. Let us waste no time in sterile litanies and nurseating mimicry. Leave this Europe where they are never done talking of Man, yet murder men everywhere they find them at the corner of every one of their own streets, in all the corners of the world.


Curricula Content
Physical Plant
Political
Social/Cultural/Humanistic
Strategies
Organizational Structure
Educational objectives
Historical Knowledge
Academic
Personal
Teaching
Constant Restructuring/Restrengthening
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> Now we see through a glass whitely and there can be no more desperate and dangerous task than the task which faces us now of trying to see with our own eyes.
>
> Leronne Bennett

> "The point is that Blacks ought to be educated from the center of themselves. For in the final analysis, what we seek is not in Plato or Aristotle. What we seek is our wholeness, our authenticity, our faith..."
>
> Leronne Bennett

As we turn our attendtion now to the rudiments of an educational construct which seeks those elements described by Dr. Bennett, a first task is to consider some key needs of Black people today. These include:

1. A re-strengchening of the Family Unit.
   Andrew Billingsley takes us back to an era before slavery tampered with the social structures of our people which since that time has been in a constant flux of deterioration and rebuilding.

> "Evidence suggests that far from being rescued from savagery by the slave system, Negroes were forcibly uprooted from a long history of strong family and community life... The children were provided a quality of care and protection not common in modern societies. For they belonged not alone to their father and mother, but also principally to the wider kindship group.

2. A willingness to seek and a determination to establish unity among ourselves where we are in the world.

Brother Malcolm advised us:

> "What you and I need to learn is to forget our differences. When we come together we don't come

> together as Baptists or Methodists. You don't catch hell because you're a Baptist and you don't catch hell because you're a Methodist... You catch hell because you're a Black man.

3. Nurturing and refinement of the cultural heritage of our people.

4. Political sophistication and complete participation in the political process.

5. Economic independence and stability in immediate family life and in the larger Black community.

Education of Black children must address these needs. In order that this materialize certain fundamental principles must undergird the educational construct. A delineation of these principles follows:

1. The History and cultural heritage of Black people must form the matrix from which all Black education moves.

2. Black parents, teachers, and community members must recognize the responsibility which is primarily and utimately theirs for the correct education of Black children.

3. The education of our children must be anchored in a firm system of values and behavioral patterns which are consistent with the ideology and objectives of the program.

4. Teachers, parents and other community members associated with the school program must be mindful that they are primary role models for inculcating and nurturing these values and behavioral patterns in the children.

5. A positive sense of racial identity must permeate the entire school atmosphere and must guide the teacher in her expectations of the child and in his/her attempts to help the child maximize full potential.

6. The program should be so constructed that each child feels secure about his/her own ability and worth as an individual human being. The program while not fostering self centered interests must help each develop a healthy self-concept and unshakable self confidence.

7. Regardless of funding source the program should be independent in focus, design and programming. The ultimate control and responsibility of the school should rest with the parents and community people.

8. Teachers, parents, and community members must provide mechanisms for re-strengthening and maintaining the concept of the Black family as the social agent in the child's environment and as the basis for his/her achievements.

9. The cirriculum content and teaching strategy must exhibit in design and implementation, a profound consideration of the child's social, physical and cultural environment. A candid appraisal of this must be made with due respect to the strengths of the environment and the analysis of its weaknesses as well. This must be done in order to make the children's conceptualizations of learning experiences valid and relevant to them, and operative. It is also done as a basis for building on those positives the children bring to the school with them helping the teacher appreciate different learning styles.

10. The curriculum should be developed to help children acquire basic literacy skills but with a sense of purpose and an understanding for what these skills are to be utilized.

11. The learning environment must be filled with teachers who are prepared to teach academically; teachers who are willing to continue their own education and drive for excellence; teachers who will subordinate teaching to learning" and above all, teachers who appreciate children not only for themselves, but as the hope of this nation for the actualization of brotherhood. These teachers must recognize the urgent state of this world's Black people and view their work as a mandate for uplifting and as a crucial contribution to the struggle.

Of equal importance to the new education construct are a set of values and attitudes towards self, race, life and learning. These are based on the needs of Black people; must be exhibited daily in the practices of teachers and parents, and inculcated in the children. Further, these values and attitudes must give purpose to the learning and must affect every aspect of the classroom environs.

For our use here "value" is meant a conceptual standard or quality which marks the behavior of the teacher, parent, child. "Attitude" is taken to mean the view or posture taken by the teacher, parent, child relative to certain issues and questions.

Emphasis here must be on the teacher's operationalization of these values and attitudes through programmed efforts and activities.

SOME PRINCIPLE VALUES AND ATTITUDES

PERSONAL

1. An inexorable sense of self worth and esteem
2. Confidence in ones ability to learn and achieve
3. An appreciation for excellence in all that is undertaken
4. Persistence and determination in all endeavors
5. Pride in ones physical self
6. An academic curiosity and a desire for exploration and creativity
7. A sense of purpose for all that is undertaken

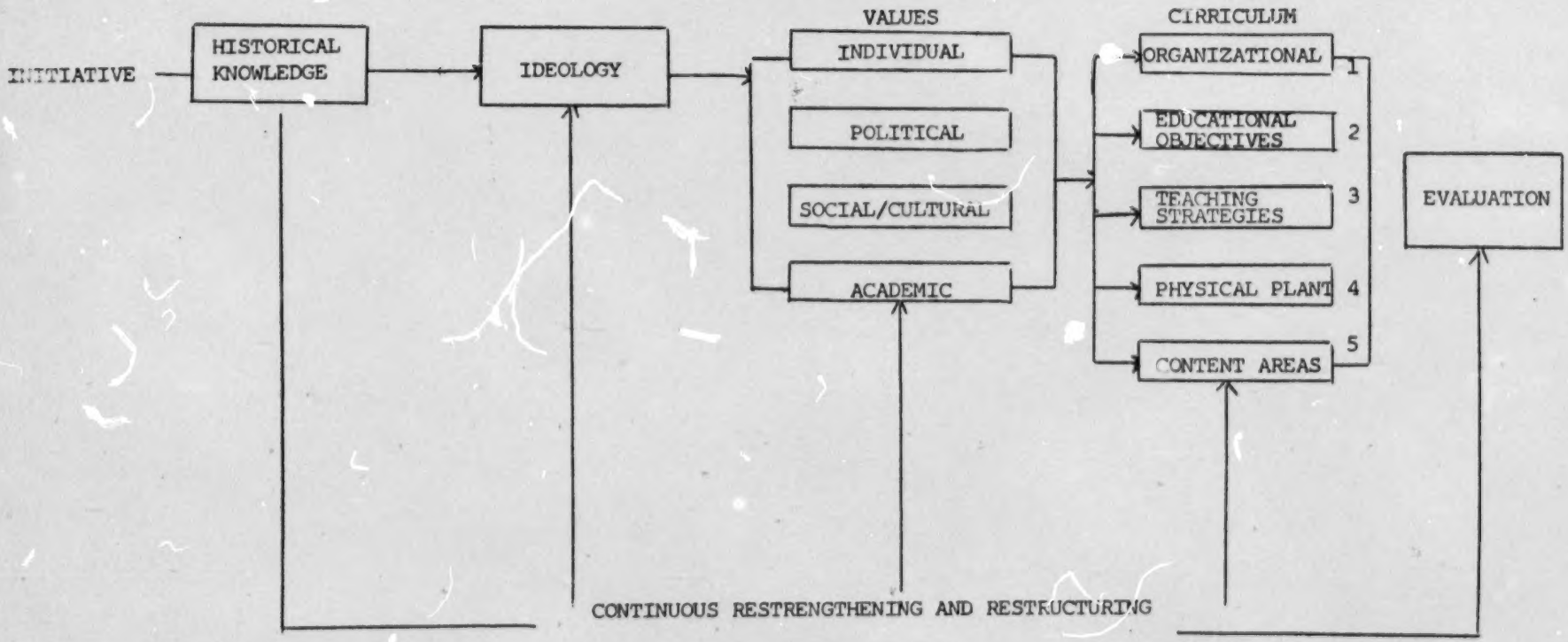
HUMANISTIC

1. An inclination to place human matters over material ones
2. All people who struggle for economic and political freedom
3. A display of honesty and integrity in all undertakings
4. A sense of collectivity and sharing relative to knowledge and material accumulations
5. A respect for age, wisdom and correct living

POLITICAL

1. A recognition of the role that politics play in every aspect of our lives
2. A rejection of propaganda as it adversely affects the education and struggles of African peoples
3. A respect for the acquisition and use of land for the good of the larger community
4. An esteem for the struggle to create new and viable education systems for our children
5. The recognization of education as a political tool in every society
6. A determination to work for the transformation of the under-developed economic and physical and social communities of Blacks in this country
7. A commitment to the struggles of all African peoples for justice, political and economic independence

CURRICULUM IMPLEMENTATION SYSTEM



8. A determination to collectively harness and control economic power for the good of the nation

9. A sense of responsibility to participate in the political process of this country; to wield power and to work for humanistic change therein

CULTURAL SOCIAL

1. A respect for the natural differences in male and female responsibilities and roles

2. A respect for the Black family unit as a nucleus for cultural, social and political progress

3. An appreciation for the cultural heritage; language, rhythm, spirituality, justness, and creativity of our people, and a determination to foster, nurture, and refine these

4. A determination to build harmonious and collective living units in the Black community

ACADEMIC

1. A sense of humanistic purpose in the acquisition of all knowledge

2. A respect for science and technology as means to annihilate many human and social ills and deprivations in the world society

3. An appreciation for the Black scientists, inventors, explorers, and discoverers who have contributed so much to science and technology in this country, accompanied by a personal willingness to persist in this tradition

4. A display of analytical and objective thinking all that is pursued

5. A respect for nature and the ecological balance in our world

6. A compelling need to be creative in the arts oneself, and supportive of the creativity in others of us as such is a core of the beauty of human life and striving

7. A disdain for disease and physical ills which shorten life and make so much of living unbearable; and a drive to work for the alleviation and eradication of these on a personal and collective basis

8. A respect for wholesome play and recreation as means of enjoyment achievement, and psychological release; and a commitment to the continuous development of this in our communities

9. A respect for the facility of language in our people

EMPHASIS ON THE MATRIX

As we have suggested in 1st of the principles historical knowledge of Black people from ancient African time to the present must be point of origin for learning and teaching. A people without true knowledge of its past can never really assess its present nor adequately prepare for its future. On the following pages some major historical concepts are listed for future study by parents and teachers.

1. Africa was the cradle of civilization

   A. Oldest form of man's remains found to the present day, have been found in Africa

   B. Great universities and Empires abounded in Ancient Africa

   C. People from other continents came to learn from African scholars in areas such as medicine, architecture, astronomy, navigation

   D. Complex governmental structures were prevalent and community-oriented in African societies

   E. Art and music were developed and utilized as part of life and not just for aesthetic purposes

   F. Great leaders emerged in Early African life

   G. Religion was a highly sophicated involvement in the daily life of Africians

2. Ethiopia and Egypt, often described by western historians as geographically and culturally apart from African Continent are African countries—produced many rulers and scholars and contributed enormously to world civilization. For example, the technology, mathematic genius and artistic talent remain inimitable.

3. The decline of early African Civilizations came about due to

   A. Invasions of Africa by Europeans who sought her many natural and human resources

   B. The use of gun powder by Europeans to subdue African defenses

   C. A humanism on the part of Africians met with violence of the Europeans

4. Slavery as it existed in African life was not anywhere near the cruelty and inhumanity which characterized slavery in the America. Slavery in Africa also had little or nothing to do with race

5. Slavery in The U.S.

   A. Programmed the demoralization of their highly intelligent and warm captives, in the most degrading way imaginable

   B. Slaves in America were a discontent group--contrary to the contented happy-go-lucky images which whites often used to characterize them

   C. From the time slaves were put aboard slave ships, various means of escape were utilized.

   D. Revolts in the colonies were frequent but encounted animalistic reactions and were played down by whites so as to discourage similar actions by others

   E. Slaves in America were in a minority position due to numbers

6. Abolition

   A. Freed Blacks were in the vanguard of the abolition movement

   B. Freed Blacks were joined by some whites in the manumission efforts

   C. Enslaved men and women engaged in perhaps the most dangerous segment of Abolition via the risks they encountered while returning to help other slaves escape

7. Civil War/Emancipation

   A. Slavery was a main underlying issue in the Civil War. Yet the war was fought not necessarily between men who wanted to free the slaves and those who did not. The over-riding question was saving the union

   B. Blacks, recognizing slavery as an issue, sought to fight in the Civil War. At first rejected by Lincoln and military officials, Blacks did eventually form regiments and proceeded splendidly in the fight.

   C. Abraham Lincoln was not the great Emancipator which history labels him. He did not even have a high regard for Black men
   Blacks must be extremely careful of who become our heroes and how they became such

8. Reconstruction/Post Reconstruction

   A. As a period to rejoin the states in a happy union and to rebuild the South

   B. Whites were pondering what to do with all those newly freed Blacks

   C. Lincoln was a strong advocate of relocation to another land

   D. Black politicians and legislators defied white opinion of their inferiority and assumed unprecedented leadership in Southern governments.

E. A new fervency among Blacks for the right to vote and for Education

F. Blacks pushed for free public education

G. A new slavery instituted for Blacks by Southern (and Northern) whites as the South sought re-entry into the union and was for given its past deeds by the yankees.

H. A period of political corruption by northern and southern whites

I. Not designed for Blacks-left freed slaves with no economic security and forced them to submit to their old masters under a new slave regime

J. The 35 years period after the so-called great Emancipation was one of great disappointment to Blacks

K. Despite great odds Black men and women refused to be immobilized. They continucusly rose to the occasion and never faltered in registering protest and developing constructive action

L. The role of the Black Church was as in slavery—inspiration and uplifting

M. The Birth of Jim Crowism

9. The 19th Century: Protest, Organized Thought, Art

A. Niagara Movement

B. NAACP

C. Urgan League

D. Nat'l Neg Press Association

E. Return to normalcy/Black Response

F. Garveyism

G. Negro Renaissance

H. Rebirth of African Awareness

I. Blacks in Politics

J. The Great Depression

K. Labor Movements

L. The New Deal

M. Racial Outbreaks

N. Protests Re:Ed.

O. Great men and women shaped by the Black experience

A PARTIAL BIBLIOGRAPHY OF ONE PREPARED BY DR. JOHN HENRIK CLARKE

"Among the following basic books pertaining to Africans in America, I particularly call your attention to John Hope Franklin's "From Slavery to Freedom", and Leronne Bennett, Jr.'s "Before the Mayflower", The book "Black Protest", by Joanne Grant is excellent in its documentation of Afro-American History.

On Caribbean involvement of Blacks, the book "Capitalism and Slavery", by Eric Williams and "The Black Jacobins", by C. L. R. James are of great importance.

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Key Issues in the Afro-American Experience, edited by *Nathan I. Huggins, *Martin Kilson and Daniel M. Fox; Vol. 1 and 2. Harcourt, Brace and Javonnvich. 1971.

SECOND SUGGESTED READING LIST

A number of very useful books on Afro-American history have been written or compiled by white writers recently. I am listing here a number of these books which are most useful in this course. I particularly call your attention to the books of Herbert Aptheker written from a Marxist point of view; this point of view should be considered in looking at the History of Black Americans. "The Negro People in American History", by William Z. Foster is also written from the Marxist point of view and should be seriously considered.

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